

शिवबोधविंशिका

ŚIVABODHAVIṂŚIKĀ

TWENTY STANZAS ON THE REALIZATION OF ŚIVA

ĀCĀRYA DR. STHANESHWAR TIMALSINA

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**TWENTY STANZAS
ON THE REALIZATION OF ŚIVA**

REVEALED BY ĀCĀRYA STHANESHWAR TIMALSINA

WORD-BY-WORD TRANSLATED BY VĀCASPATI ŚIVA (EANES TORRES)

BOOKLET EDITED BY ELLEN ALVES

शिवबोधविंशिका

śivabodhaviṃśikā

TWENTY STANZAS ON THE REALIZATION OF ŚIVA

स्वभावः सर्वभावानां स्वतन्त्रा चित्शिवोऽद्वयः ।
कल्पितं परतन्त्रं च स्वभावान्नातिरिच्यते ॥ १ ॥

*svabhāvaḥ sarvabhāvānāṃ svatantrā citśivo 'dvayaḥ ।
kalpitam paratantram ca svabhāvān nātiricyate ॥1॥*

svabhāvaḥ (m. nom. sg.), essential nature; *sarvabhāvānāṃ* (m. gen. pl.), of all that exists; *svatantram* (n. nom. sg.), autonomous; *cit*, consciousness; *śivaḥ*, Śiva; *advayaḥ* (m. nom. sg.), nondual; *kalpitam* (ppp. n. nom. sg.), what is imagined; *paratantram* (n. nom. sg.), mutually constituted; *ca* (indecl.), and; *svabhāvāt* (m. abla. sg.), absolute essential nature; *na*, not; *atiricyate* (verb. pres. *ātman*. 3rd sg. *atir+ric*), it exceeds.

The nondual Śiva, autonomous consciousness, is the essential nature of all that exists. Even what is imagined and what is mutually constituted does not exceed the absolute essential nature.

संविद्रूपं स्वतःसिद्धं भावयन्क्रमशोऽद्वयम् ।
द्रष्टारं दर्शनं दृश्यं शिवं बुद्ध्वा विमुच्यते ॥ २ ॥

*saṃvidrūpaṃ svataḥsiddhaṃ bhāvayan kramaśo 'dvayam ।
draṣṭāraṃ darśanaṃ dṛśyaṃ śivaṃ buddhvā vimucyate ॥2॥*

saṃvidrūpaṃ (n. acc. sg.), nature of consciousness; *svataḥsiddhaṃ* (n. acc. sg.), self-established; *bhāvayan* (nom. sg.), he recognizes; *kramaśaḥ*, successively; *advayam* (n. acc. sg.), nondual; *draṣṭāraṃ* (n. acc. sg.), perceiver; *darśanaṃ* (n. acc. sg.), perception; *dṛśyaṃ* (n. acc. sg.), perceived; *śivaṃ* (m. acc. sg.), Śiva nature; *buddhvā*, when one meditates; *vimucyate* (3rd. sg. pres. *ātman.*), one attains liberation.

One attains liberation when one meditates on the self-established nature of consciousness by successively recognizing the nondual Śiva nature in the triadic structure of the perceiver, perception, and what is perceived.

प्रथमा भावना

prathamā bhāvanā

FIRST VISUALIZATION

शिवकायभावना

śivakāyabhāvanā

VISUALIZATION OF THE BODY AS ŚIVA

अन्नप्राणमयं देहं चिन्मात्रमिति भावयेत् ।
खेषु खं सलिलं तोये तथा देहे शिवः स्थितः ॥ ३ ॥

*annaprāṇamayam deham cinmātramiti bhāvayet ।
kheṣu khaṁ salilaṁ toye tathā dehe śivaḥ sthitaḥ ॥3॥*

anna-prāṇa-mayaṁ (m. acc. sg.), made of food (*anna*) and vitality (*prāṇa*); *dehaṁ* (m. acc. sg.), body; *cinmātram* (n. acc. sg.), consciousness; *iti*, as merely; *bhāvayet* (3rd sg. opt. *parasm.*), one should meditate on; *kheṣu* (n. loc. pl. *-kha*), in the sensory faculties; *khaṁ* (n. nom. sg. *-kha*), open sky; *salilaṁ* (n. nom. sg.), water; *toye* (n. loc. sg.), in water; *tathā*, (indecl.) such, the way; *dehe* (m. loc. sg.), in the body; *śivaḥ* (m. nom. sg.), Śiva; *sthitaḥ* (m. nom. sg.), is established.

One should meditate on the body made of food and vitality as merely consciousness alone. Śiva is established in the body the way the same open sky of consciousness is established in the sensory faculties or the way water is mixed in water.

द्वितीया भावना

dvitīyā bhāvanā

SECOND VISUALIZATION

शिवतन्मात्रभावना

śivatanmātrabhāvanā

VISUALIZATION OF THE SUBTLE ELEMENTS AS ŚIVA

शिवो रूपं रसो गन्धः स्पर्शः शब्दश्च चिन्मयः ।
बाह्यमिन्द्रियग्राह्यं यत्सर्वं शिवमयं ततः ॥ ४ ॥

*śivo rūpaṃ raso gandhaḥ sparśaḥ śabdaś ca cinmayaḥ ।
bāhyam indriyagrāhyaṃ yat sarvaṃ śivamayaṃ tataḥ ॥4॥*

śivaḥ (m. nom. sg.), Śiva; *rūpaṃ* (n. nom. sg.), form; *rasaḥ* (m. nom. sg.), taste; *gandhaḥ* (m. nom. sg.), smell; *sparśaḥ* (m. nom. sg.), touch; *śabdaḥ* (m. nom. sg.), sound; *ca* (indecl.), and; *cinmayaḥ* (m. nom. sg.), of the character of consciousness; *bāhyam*, external; *indriyagrāhyaṃ*, object of sensory faculty; *yat* (indecl.), that; *sarvaṃ*, all; *śivamayaṃ* (m. acc. sg.), of the character of Śiva; *tataḥ* (indecl.), therefore.

All form, taste, smell, touch, and sound are Śiva and they are of the character of consciousness alone. All that is external and an object of the sensory faculty is therefore of the character of Śiva.

तृतीया भावना

tr̥tīyā bhāvanā

THIRD VISUALIZATION

दृग्दृश्यशिवता

ḍṛgdr̥śyaśivatā

ŚIVAHOOD OF THE SEEN AND THE SEEING

दर्शनं चिद्रसापूरं दृश्यं चिति विकल्पितम् ।
बाह्यमाभ्यन्तरं सर्वं शिवमेकं चिदात्मकम् ॥ ५ ॥

*darśanaṃ cidrasāpūraṃ dr̥śyaṃ citi vikalpitam ।
bāhyam ābhyantaraṃ sarvaṃ śivam ekaṃ cidātmakam ॥5॥*

darśanaṃ (n. acc. sg.), seeing; *cit*, modes of consciousness; *rasa*, essence; *āpūraṃ* (m. acc. sg.), it is soaked; *dr̥śyaṃ* (n. acc. sg.), what is seen; *citi* (n. loc. sg.), in consciousness; *vikalpitaṃ* (n. acc. sg.), conceptualized; *bāhyam*, external; *ābhyantaraṃ*, internal; *sarvaṃ*, all; *śivam* (m. acc. sg.), Śiva; *ekaṃ*, alone; *cidātmakam* (m. acc. sg.), of the character of consciousness.

[One should visualize that] our modes of consciousness are soaked with the *rasa* of consciousness and what we see is conceptualized within consciousness. All the external and the internal are Śiva alone, of the character of consciousness.

चतुर्थी भावना

caturthī bhāvanā

FOURTH VISUALIZATION

चिच्चिन्मयता

ciccinmayatā

CONSCIOUSNESS ONLY OF COGNITION

सर्वं चिदिति विज्ञानं चिद्भूमावस्ति कल्पितम् ।
अस्तिनास्तिविकल्पानां ग्राहकश्चिति भावितः ॥ ६ ॥

*sarvaṃ cid iti vijñānaṃ cidbhūmāv asti kalpitam ।
astināstivikalpānāṃ grāhakaś citi bhāvitah ॥6॥*

sarvaṃ, all; *cid iti*, consciousness only; *vijñānaṃ* (n. nom. sg.), knowledge; *cit*, consciousness; *bhūmau* (m. loc. Sg. - *bhūmi*), in the foundation; *asti* (3rd sg. present parasm. √as), it is; *kalpitam* (n. acc. sg.), conceptualization; *asti* (3rd sg. present parasm. √as), it is; *na* (indecl.), not; *asti* (3rd sg. present parasm. √as), it is; *vikalpānām* (f. gen. pl.), of conceptualizations; *grāhakaḥ* (m. nom. sg.), subject; *citi* (n. loc. sg.), within consciousness; *bhāvitah* (m. nom. sg.), is conceived.

Even the knowledge that all is consciousness only is envisioned within the foundation of consciousness. The subject of conceptualizations such as “is” or “is not” is conceived within consciousness.

पञ्चमी भावना

pañcamī bhāvanā

FIFTH VISUALIZATION

दिग्देशचिदात्मता

digdeśacidātmatā

CONSCIOUSNESS ONLY OF SPACE AND DIRECTIONS

प्राच्यवीचिप्रतीच्यादिदिग्विभागोऽस्ति चिन्मयः ।
चित्कल्पितविकल्पान्या नास्ति दिग्देशवस्तुता ॥ ७ ॥

*prācyavīcipratīcyādidigvibhāgo 'sti cinmayah ।
citkalpitavikalpānyā nāsti digdeśavaśtutā ॥ 7 ॥*

prācī, east; *avīci*, north; *pratīci*, west; *ādi*, and so on; *dik*, direction; *vibhāgaḥ* (m. nom. sg.), differentiation; *asti* (3rd sg. present parasm. √as), it is; *cinmayah* (m. nom. sg.), consisting of pure consciousness; *cit*, consciousness; *kalpita* (ppp. n. acc. sg.), conceptualization; *vikalpa*, substantiality of direction or space; *anyā* (f. nom. sg.), other; *na* (indecl.), not; *asti* (3rd sg. present parasm. √as), it is; *dik*, direction; *deśa*, space; *vastutā* (f. nom. sg.), substantiality.

The differentiation in terms of east, north, west, and so on, is merely consciousness. There is no substantiality of direction or space other than conceptualization made by consciousness.

षष्ठी भावना

ṣaṣṭhī bhāvanā

SIXTH VISUALIZATION

निर्वाणशिवात्मता

nirvāṇaśivātmata

ŚIVA NATURE AND LIBERATION

यथा बन्धस्तथा मुक्तिश्चिन्मात्रपरिकल्पिता ।
शिवो बद्धश्चिवो मुक्तः स्वातन्त्र्यान्नातिरिच्यते ॥ ८ ॥

yathā bandhas tathā muktis cinnātraparikalpita ।
śivo baddhaś śivo muktaḥ svātantryān nātiricyate ॥8॥

yathā, just like; *bandhaḥ* (m. nom. sg.), bondage; *tathā*, so also; *muktiḥ* (f. nom. sg.) liberation; *cinnātra*, consciousness; *parikalpitā* (f. nom. sg.), imagined; *śivaḥ* (m. nom. sg.), Śiva; *baddhaḥ* (m. nom. sg.), bound; *śivaḥ* (m. nom. sg.), Śiva; *muktaḥ* (m. nom. sg.), liberated; *svātantryāt* (n. abl. sg.), freedom; *na* (indecl.), not; *atiricyate* (verb. pres. ātman. 3rd sg. *ati+ric*), it exceeds.

Just like bondage is imagined within consciousness, so also is liberation. The very Śiva is bound, and the very Śiva is liberated. Nothing exceeds freedom.

सप्तमी भावना

saptamī bhāvanā

SEVENTH VISUALIZATION

कामशिवात्मता

kāmaśivātmata

ŚIVA NATURE OF DESIRE

समुदेति यतः कामः रूपं यत्रास्ति बिम्बितम् ।
लीयन्ते यत्र वै कामास्तेषां भूमिः शिवो मतः ॥ ९ ॥

*samudeti yataḥ kāmaḥ rūpaṃ yatrāsti bimbitaṃ ।
līyante yatra vai kāmāḥ teṣāṃ bhūmiḥ śivo mataḥ ॥9॥*

samudeti (sam-ut-eti, 3rd sg. present, √i), emerges; *yataḥ* (indecl.), since; *kāmaḥ* (m. nom. sg.), desire; *rūpaṃ* (n. nom. sg.), form; *yatra* (indecl.), wherever; *asti* (3rd sg. present parasm. √as), it is; *bimbitaṃ* (n. nom. sg.), reflected; *līyante* (3rd pl. ppp), they are dissolved *yatra* (indecl.), wherever; *vā* (indecl.), or; *kāmāḥ* (m. nom. pl.), desires; *teṣāṃ* (tat, f. gen. pl.), of these; *bhūmiḥ* (f. nom. sg.), foundation; *śivaḥ* (m. nom. sg.), Śiva; *mataḥ* (m. nom. sg. ppp.), understood.

The foundation where desire emerges or where desired forms are reflected or where desires dissolve, Śiva is the foundation of these [foundations].

अष्टमी भावना

aṣṭamī bhāvanā

EIGHTH VISUALIZATION

निःस्वभावशिवात्मता

niḥsvabhāvaśivātmatā

ŚIVA NATURE OF NO INTRINSIC NATURE

स्वभावः सर्वभावानामुदयास्तविवर्जितः ।

स शिवः निःस्वभावोऽपि स्वभावश्चिन्मयोऽद्वयः ॥ १० ॥

svabhāvaḥ sarvabhāvānām udayāstavivarjitaḥ ।

sa śivaḥ niḥsvabhāvo 'pi svabhāvaś cinmayo 'dvayaḥ ॥10॥

svabhāvaḥ (m. nom. sg.), essential nature; *sarva*, all; *bhāva*, nature; *anāmudayāsta vivarjitaḥ* (m. nom. sg.), devoid; *saḥ* (m. nom. sg.), that; *śivaḥ* (m. nom. sg.), Śiva; *niḥsvabhāvaḥ* (m. nom. sg.), not having any essential nature; *api* (indecl.), still; *svabhāvaḥ* (m. nom. sg.), essential nature; *cinmayaḥ* (m. nom. sg.), consciousness; *advayaḥ* (n. nom. sg.), nondual.

The essential nature of all the entities is devoid of arising and collapsing. This very nature is Śiva. Even what you say as not having any essential nature is still an essential nature. This is nondual consciousness.

नवमी भावना

navamī bhāvanā

NINTH VISUALIZATION

द्वयशिवात्मता

dvayaśivātmatā

ŚIVA NATURE OF THE DICHOTOMY

क्षणिकं शाश्वतं चैते विज्ञानपरिकल्पिते ।
भावोऽभावः स्वभावौ द्वौ चिन्मात्रपरिकल्पितौ ॥ ११ ॥

*kṣaṇikaṃ śāśvataṃ caite vijñānaparikalpite ।
bhāvo 'bhāvaḥ svabhāvau dvau cinmātraparikalpītau ॥11॥*

kṣaṇikaṃ (n.), momentary; *śāśvataṃ* (n.), permanence; *ca* (indecl.), and; *ete* , (n. nom. dual), these two; *vijñāna* (n.), mind; *parikalpīte* (n. nom. sg. caus. ppp.), conceptualized; *bhāvaḥ* (m. nom. sg.), being; *abhāvaḥ* (m. nom. sg.), nonbeing; *svabhāvau* (n. nom. dual), two natures; *dvau* (m. nom. dual), both; *cinmātra* (n.), consciousness; *parikalpītau* (n. nom. dual caus. ppp.), imagined.

Both momentariness and permanence are conceptualized by the mind. Both being and nonbeing are the natures imagined merely by consciousness.

दशमी भावना

daśamī bhāvanā

TENTH VISUALIZATION

आधारशिवात्मता

ādhāraśivātmata

ŚIVA NATURE OF THE BASIS

मूलाग्रमध्यशून्यं खं दिक्कालाधारमव्ययम् ।
आद्यन्तरहितादात्मबोधात्तन्नातिरिच्यते ॥ १२ ॥

*mūlāgramadhyasūnyaṃ khaṃ dikkālādhāram avyayam ।
ādyantarahitād ātmabodhāt tan nātiricyate ॥12॥*

mūla (n), basis; *agra* (n.), end; *madhya* (m.), middle; *sūnyaṃ* (n. acc. sg.), void; *khaṃ* (n. acc. sg.), space; *dik* (f.), direction; *kāla* (m.), time; *ādhāram* (m. acc. sg.), foundation; *avyayam* (n. nom. sg.), changeless; *ādi*, beginning; *antara*, difference; *hitāt* (n. abl. sg. ppp), from having; *ātmabodhāt* (m. abl. sg.), from self-awareness; *tat* (pron.), this; *na* (indecl.), not; *atiricyate* (3rd sg. present *ātman. ati-√ric*), it separates.

[The void in the form of] Consciousness is changeless, is the foundation of space and time, and has no basis, middle, or ending. This [consciousness] is not separate from self-awareness that [also] has neither the beginning nor the ending.

एकादशी भावना

ekādaśī bhāvanā

ELEVENTH VISUALIZATION

क्रियाशिवात्मता

kriyāśivātmata

ŚIVA NATURE OF MOVEMENT

गमने दर्शने ध्याने कर्तृकार्यविकल्पिते ।
एकं चैतन्यमाभाति भेदः सलिलचन्द्रवत् ॥ १३ ॥

*gamane darśane dhyāne kartṛkāryavikalpīte ।
ekaṃ caitanyam ābhāti bhedaḥ salilacandravat ॥13॥*

gamane (n. loc. sg.), in going; *darśane* (n. loc. sg.), in seeing; *dhyāne* (n. loc. sg.), in thinking; *karṭṛ*, agent; *kārya*, action; *vikalpīte* (n. loc. sg.), in conceptualization; *ekaṃ* (n.), singular; *caitanyam*, consciousness; *ābhāti* (3rd. sg. *parasm. pres. ā-√bhā*), it manifests; *bhedaḥ* (m. nom. sg.), difference; *salila*, water; *candravat*, similar to the moon.

In [the acts of] going, seeing, or thinking, where there is conceptualization in terms of agent and action, there manifests merely a singular consciousness. The difference is similar to the moon [reflected] in water.

द्वादशी भावना

dvādaśī bhāvanā

TWELVETH VISUALIZATION

सर्वभावशिवात्मता

sarvabhāvaśivātmata

ŚIVA NATURE OF ALL MODES [OF BEING AND NON-BEING]

शाश्वतं क्षणिकं यद्यन्निःस्वभावं निरात्मकम् ।
तत्संविद्धित्तिमालम्ब्य शिवात्मन्यवभासते ॥ १४ ॥

*śāśvataṃ kṣaṇikaṃ yadyan niḥsvabhāvaṃ nirātmakam ।
śāśvataṃ kṣaṇikaṃ yadyan niḥsvabhāvaṃ nirātmakam ॥14॥*

śāśvataṃ (n. nom. sg.), permanent; *kṣaṇikaṃ* (n. nom. sg.), momentary; *yadyat*, all of that; *niḥsvabhāvaṃ* (n. nom. sg.), void of properties; *nirātmakam* (n. nom. sg.), that which lacks its own intrinsic nature; *tat* (indecl.), that; *saṃvit*, consciousness; *bhittim* (f. acc. sg.), foundation; *ālambya*, resting; *śivātmani* (n. Loc. sg.), in the nature of Śiva; *avabhāstate* (3rd sg. pres. *ātman.* √*bhās*) it manifests.

That which is permanent [such as sky] or that which is momentary [such as duration of photon in a single space], or that which lacks its own intrinsic nature [such as mirage], all of that manifests in the self of the nature of Śiva by resting on the foundation of consciousness.

त्रयोदशी भावना

trayodaśī bhāvanā

THIRTEENTH VISUALIZATION

सर्वधर्मशिवता

sarvadharmasīvatā

ŚIVA NATURE OF ALL DHARMAS

भावानामुदयास्तौ च बोधोदयलयौ तयोः ।
सर्वं चिद्भाम्नि निक्षिप्य स्वतन्त्रो विहरेच्छिवः ॥ १५ ॥

bhāvānām udayāstau ca bodhodayalayau tayoh |
sarvaṃ ciddhāmnī niṣṭipya svatanthro viharec chivaḥ ||15||

bhāvānam, what exists; *udaya*, rise; *astau* (m. nom. dual ppp.), collapse; *ca* (indecl.), and; *bodha udaya*, rise; *layau* (m. nom. dual), collapse; *tayoh* (m. gen. dual), of those two; *sarvaṃ*, all; *cit*, consciousness; *dhāmnī* (m. loc. sg.), within the foundation; *niṣṭipya*, throwing; *svatantraḥ*, freely; *viharec* (3rd sg. opt. √vihr), he should stroll; *śivaḥ* (m. nom. sg.), śiva/consciousness.

One should freely stroll in the world by situating everything within the foundation of consciousness, both the rise and collapse of what exists and the rise and collapse of consciousness of those modes [of arising and collapsing].

चतुर्दशी भावना

caturdaśī bhāvanā

FOURTEENTH VISUALIZATION

प्रकटशिवता

prakaṭaśivatā

ŚIVA NATURE OF ALL THE MANIFEST BODIES

पञ्चभूतान्यहंकारो रवीन्द्र चाष्टमूर्तयः ।
प्रत्यक्षं शिव इत्येतद्भावयन् शिवतोदयः ॥ १६ ॥

*pañcabhūtānyahaṁkāro ravīndr cāṣṭamūrtayaḥ ।
pratyakṣaṁ śiva ityetaadbhāvayan śivatodayaḥ ॥16॥*

pañcabhūtāni (n. nom. pl.), five elements; *ahaṁkāraḥ* (m. nom. sg.), ego; *ravi* (m.), sun; *indū* (m. nom. dual), moon; *ca* (indecl.), and; *aṣṭa*, eight; *mūrtayaḥ* (m. nom. pl.), bodies; *pratyakṣaṁ*, manifest; *śiva*, śiva; *iti* (quotation mark); *etat*, this; *bhāvayan* (m. nom. sg.), regarding, with; *śivatā*, śiva nature; *udayaḥ* (m. nom. sg.), the arise.

The five elements, the ego, the moon, and the sun: visualize these eight manifest bodies as being directly the apprehended forms of Śiva. With this visualization, there arises Śiva nature.

पञ्चदशी भावना

pañcadaśī bhāvanā

FIFTEENTH VISUALIZATION

सर्वकालशिवता

sarvakālaśivatā

ŚIVA NATURE OF ALL MODES OF TIME

अतीतं वर्तमानं चानागतं च चिति स्थितम् ।
परस्परविरुद्धत्वं न शिवे सततोदिते ॥ १७ ॥

*atītaṃ vartamānaṃ cānāgataṃ ca citi śhitam ।
parasparaviruddhatvaṃ na śive satatodite ॥17॥*

atītaṃ (n. nom. sg.), past; *vartamānaṃ* (n. nom. sg.), present; *ca* (indecl.), and; *anāgataṃ* (n. nom. sg.), future; *ca* (indecl.), and; *citi* (f. loc. sg.), in consciousness; *śhitam* (n. nom. sg.), situated; *paraspara*, mutual; *viruddhatvaṃ* (n. acc. sg.), contradiction; *na* (indecl.), no; *śive* (m. loc. sg.), in Śiva; *satata*, uninterruptedly; *udite* (m. loc. sg.), in arising.

The past, the present, or the future, are all simultaneously present in consciousness. Śiva, who is uninterruptedly arising, has no mutual contradiction.

षोडशी भावना

ṣoḍaśī bhāvanā

SIXTEENTH VISUALIZATION

संयोगशिवता

saṃyogaśivatā

ŚIVA NATURE OF THE [COMPOSITES MADE OF] CONTACT

सर्वं संयोगजं बाह्यं वस्तु यद्यत्प्रकाशते ।
संयोगजन्यतां ध्यात्वा स्वभावं चिति विश्रमेत् ॥ १८ ॥

*sarvaṃ saṃyogajaṃ bāhyaṃ vastu yad yat prakāśate ।
saṃyogajanyatām dhyātvā svabhāvaṃ citi viśramet ॥18॥*

sarvaṃ, all; *saṃyogajaṃ* (n. acc. sg.), composite; *bāhyaṃ*, external; *vastu*, thing, object; *yadyat*, all of that; *prakāśate* (3rd. sg. *ātmanep.* pres. *pra-√kāś*), it manifests; *saṃyogajanyatām* (n. acc. sg.), composed; *dhyātvā*, by meditating upon; *svabhāvaṃ* (m. acc. sg.), intrinsic nature; *citi* (f. loc. sg.), in consciousness; *viśramet* (3rd sg. *parasm. vidhil.* vi-√śram), one should rest.

All that manifests as the external is a composite [made of contact]. By meditating upon their intrinsic nature as ‘composed’ [or due to contact], one rests on pure consciousness.

सप्तदशी भावना

saptadaśī bhāvanā

SEVENTEENTH VISUALIZATION

विकल्पशिवता

vikalpaśivatā

ŚIVA NATURE OF CONCEPTUALIZATION

संयोगस्य विकल्पत्वाद्विकल्पानां चिदाश्रयात् ।
विकल्पान्बुद्बुदाकारान्विलयेत् चित्ति सागरे ॥ १९ ॥

*saṃyogasya vikalpa tvād vikalpānām cidāśrayāt ।
vikalpān budbudākārān vilayet citi sāgare ॥19॥*

saṃyogasya (m. gen. sg.), contact; *vikalpatvāt* (n. abl. sg.), from variety; *vikalpānām* (n. nom. sg.), mental constructs; *cit*, consciousness; *āśrayāt* (m. abl. sg.), from resting; *vikalpān* (m. nom. pl.), mental constructs; *budduda*, bubble; *ākārān* (m. acc. pl.), character; *vilayet* (3rd. sg. opt. √vil), one should dissolve; *citi* (f. loc. sg.), into consciousness; *sāgare* (n. loc. sg.), in the ocean.

Even contact is a form of mental construct. All the mental constructs rest on consciousness. One should dissolve the mental constructs of the character of bubbles into the consciousness of the character of the ocean.

अष्टादशी भावना

aṣṭādaśī bhāvanā

EIGHTEENTH VISUALIZATION

अभावशिवता

abhāvaśivatā

ŚIVA NATURE OF NON-BEING

अत्यन्ताभावरूपं वान्योन्याभावस्वभावकम् ।
अभावं सततं ध्यायेत् शिवसद्भावभावितम् ॥ २० ॥

*atyantābhāvarūpaṃ vānyonyābhāvasvabhāvakam ।
abhāvaṃ satataṃ dhyāyet śivasadbhāvabhāvitam ॥20॥*

atyanta, absolute; *abhāva*, absence; *rūpaṃ* (n. acc. sg.), form; *vā* (indecl.), or; *anyonya*, mutual; *abhāva*, absence; *svabhāvakam*, essential nature; *abhāvaṃ* (m. acc. sg.), absence; *satataṃ*, constantly; *dhyāyet* (3rd. sg. *parasm. vidhil. √dhyā*); *śivasadbhāva*, essential nature of Śiva; *bhāvitam* (n. acc. sg.), imagined upon.

One should constantly meditate on absence whether in the form of absolute absence [or prasajya type negation] or mutual absence [paryudasa type negation] as imagined upon the essential nature of Śiva.

नवदशी भावना

navadaśī bhāvanā

NINETEENTH VISUALIZATION

स्वभावशिवता

svabhāvaśivatā

ŚIVA NATURE OF THE INHERENT NATURE

स्वभावस्य स्वभावत्वं यदालम्ब्य प्रकाशते ।
स्वातन्त्र्यं चित्स्वरूपं तत् शिवतत्त्वमनुत्तरम् ॥ २१ ॥

*svabhāvasya svabhāvatvaṃ yadālambya prakāśate ।
svātantryaṃ citśvarūpaṃ tat śivatattvaṃ anuttaram ॥21॥*

svabhāvasya (m. gen. sg.), of the intrinsic nature; *svabhāvatvaṃ* (n. nom. sg.), the character of; *yat* (indecl.), that; *ālambya*, sustaining; *prakāśate* (3rd. sg. ātmanep. pres. pra-√kāś), it manifests; *svātantryaṃ* (n. nom. sg.), absolute freedom; *cit*, consciousness; *svarūpaṃ* (n. acc. sg.), nature; *tat* (indecl.), this; *śivatattvaṃ*, Śiva; *anuttaram* (m. acc. sg.), unsurpassable.

It is the absolute freedom of the character of consciousness that is called Śiva the unsurpassable and even the intrinsic nature [of everything] is dependent upon this [very freedom of the nature of consciousness] for its manifestation.

विंशी भावना

viṃśī bhāvanā

TWENTIETH VISUALIZATION

स्वातन्त्र्यशिवता

svātantryaśivatā

ŚIVA NATURE OF FREEDOM

स्वातन्त्र्यं सर्वभावानां यदधिष्ठानमुच्यते ।
सर्वत्र सततं तस्य स्फारः सर्वं शिवस्ततः ॥ २२ ॥

*svātantryaṃ sarvabhāvanāṃ yad adhiṣṭhānam ucyate ।
sarvatra satataṃ tasya sphāraḥ sarvaṃ śivas tataḥ ॥22॥*

svātantryaṃ (n. nom. sg.), freedom; *sarvabhāvanāṃ* (m. gen. pl.), of all entities; *yad* (indecl.), that; *adhiṣṭhānam* (n. acc. sg.), foundation; *ucyate* (3rd sg. *ātman.* pres.√vac), it is expressed; *sarvatra*, everywhere; *satataṃ*, constantly; *tasya*, of that; *sphāraḥ* (m. nom. sg.), large, great; *sarvaṃ*, all; *śivaḥ* (m. nom. sg.), Śiva; *tataḥ*, therefore.

The freedom that is considered the foundation of all the entities is being expressed everywhere in all the modes of time and therefore everything is of the nature of Śiva.

गुरोर्वाक्पुष्पनिचयमाकलय्य निगुम्फिता ।
स्रगियं शंकरस्यास्तु गौरीप्रीत्युपपादिका ॥

*guror vākpuṣpa nicayamākalayya nigumphitā ।
srag iyaṃ śaṅkarasyāstu gaurīprītyupapādikā ॥*

guroḥ (m. gen. sg.), of guru; **vāc**, word; **puṣpa**, flower; **nicayam**, collection; **ākalayya**, offering; **nigumphitā** (f. nom. sg.), it is made of, it is woven; **sragiyaṃ** (n. nom. sg.), rosary; **śaṅkarasya** (m. gen. sg.), of Śaṅkara; **astu** (3rd sg. imper. parasm. √as), may it be; **gaurī**, Pārvatī; **prīti**, love; **upapādikā** (f. nom. sg.), she who causes/instigate.

This rosary is made of a collection of flowers of the nature of the words of Guru. May this rosary instigate love in Pārvatī for Śaṅkara.

॥इत्याचार्यस्थानेश्वरप्रणीता शिवबोधविंशिका ॥

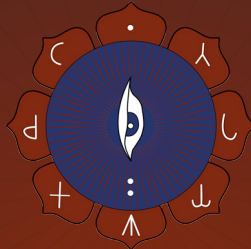
॥ *ityācāryasthāneśvarapraṇītā śivabodhaviṃśikā* ॥

**Thus ends twenty stanzas for the realization of Śiva,
composed by Ācārya Sthāneśvara.**

Vimarsha Foundation is a modern school (***gurukula***) for teaching and reflecting on the ancient wisdom of ***ṛṣis*** and ***siddhas***, founded by ***Ācārya Dr. Sthaneshwar Timalsina***, lineage holder of ***Sarvāmnāya*** Tradition, the full Kaula Nepalese tantrik system (***krama***).

Philosophically, ***vimarśa*** is the reflective mode of consciousness that makes it self-aware. Theologically, ***vimarśa*** is ***Mother Śakti***. Metaphysically, ***vimarśa*** is everything that exists as '***this***' (***idam***).

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